000 maternal uncle and his nephew, and the importance of matrilineal kin.

853 The child is breast-fed by its mother until four or five years old. In case the mother gives birth to another child during this period, breast feeding will immediately stop and the child will be given corn cake and sweet potatoes like an adult. It is one of the duties of young girl slaves to take care of the child. The Lolo make no distinction in their treatment of male or female infants, but the class line between black and white is clear cut. The adults usually call a certain child "black bone," that is, black Lolo, to distinguish it from "white bone" or white Lolo. The "black bone" belongs to the noble class while the "white bone" to the slave class. Therefore, as the child grows up, it gradually perceives the difference between black and white, or noble and mean.

862 854 567 867

857 The early years are the happiest period in a Lolo's life. Every day after the meal the child is free to come and go as he pleases, and to play in a group with neighboring children. Sometimes they go to the mountains to cool themselves; other times they play in the corn fields. By this time, the black Lolo child has already begun to assume leadership over the white Lolo children of his age group, who would usually take orders from him. In poor white Lolo families, the children go to work with the adults and learn to tend cattle or to farm by the time they are seven or eight.

857 567 868

In the period between childhood and youth, boys and girls begin to be separated by the boundaries of sex in work and play. Black Lolo boys start to learn to shoot, to use a gun, and to pursue each other on horseback. Whenever clan feuds are fought, they all become excited and want to show off their skill. They form a small band of their own to attack the enemies and rob enemy property. Once their reputation for bravery becomes widespread, they will have hopes of becoming leaders in the future. On the other hand, girls' activities are centered around the house. They learn to sew and knit, to embroider, to assign work to household slaves, and in general to manage family property and affairs for their parents. As "female house managers" they have a high position in the family.

857 868

836 605 Young men and women are free to love and to have sexual relations provided they do not violate Lolo traditions, such as the interdiction on marriage within the patrilineal clan or intermarriage between black and white Lolo. Corn fields or thick grass on the mountain are suitable places for love-making, especially between cross cousins [48] because of their close kinship and the encouragement given by the family to cross-cousin

4-Mickey E-5 (1940-?) 1947 AE5 Miao AE5

When they were a little older they watched animals as they grazed, cared for younger children, or did a smaller share of the same work as their elders. Even the very small girls were seen working on the pieces of the overpiece which employed the simplest and coarsest stitches.

Children were indulged as far as the family could afford to do so. The choicest bits were often given them. Mothers brought back little packages of these from a feast; or, if the child was present, they were put on a little dish which the child could take home and share, if he or she wished. Mothers brought back small chestnuts, berries, and azaleas when they went to the mountains for fuel. I have given an older woman something to eat, only to have a child snatch it out of her hand, and been given something myself for which the children have begged of me. A child seemed never to be without something to eat, tucked in a pocket or the front of its blouse. Parents almost never returned from market without a treat for them, and I was expected to do this, too. They even got into the way of demanding that it be the brown sugar cakes, of which they were very fond, and which were expensive, as no sugar is grown in this locality. Once the second nephew's little boy, Ssu-pao, asked me for sugar which I did not have. Next day when I was in their kitchen he threatened me with a chopping knife. His mother just laughed and said, "He wants sugar." His great aunt reproved him. However, mothers did most of the disciplining, which may account for the fact that a child almost always howled for his father when it was hurt, spanked, or wanted something very much. Tantrums were frequent, when a child screamed until it got what it wanted or until the parents were out of patience and gave it a slap. Some children went through a period of crying for little or no reason. Older folks just laughed at that.

Only a few of the boys, and almost never a girl, went to the school less than half a mile away, and then only for a few years (fig. 18, *d*). Still fewer went on to the higher school in Lung-li. On the whole they had little use for the education offered, for it was in Chinese, and like that in all Chinese schools, useful only to those who went into business or some profession. Most of the Miao

[49a]

[179 cont.]

The head of the family exercises very great authority, to which 593 his children are completely amenable until the day when they establish new households.

[180] The customs relative to childbirth appear to present no 853 862 peculiarities other than the following:

Every three days the child is given a little chewed rice.

Nursing lasts only one year.

The "Lolo" sometimes adopt children, which families of their 597 tribe having numerous children either surrender or sell to them.

The adopted child takes the name of his new family and enjoys the same rights as the legitimate children.

The marriage request is made by two friends of the young man 584 who present themselves at the home of the young woman, carrying certain articles of food (fowl and rice).

A family council, made up of relatives of the young woman, examine and discuss the proposal. In case of refusal, the two intermediaries withdraw, carrying the articles of food. In case of acceptance, these articles of food are eaten on the spot.

The young man, advised of the favorable answer given his 583 proposal, returns with his two friends, carrying gifts, and settles with his future father-in-law the amount of the dowry, then the date 585 of the marriage. On the day agreed upon, the fiancée is conducted to the home of the young man, accompanied by her brothers and sisters, by two old women, and by the two intermediaries. When evening arrives, the marriage is celebrated by a great feast followed by dances. Six days later, the newlyweds spend two days in the home 591 of the young wife, then go and spend a night in the home of the husband. After this, the bride returns and resides in her parents' house, where she remains until the day that pregnancy appears certain. Then she comes to establish herself permanently in her husband's house.

We have already found this last custom among the "Tho" of the [171] Si Kiang and among the "Nung." This agreement is not lacking in interest. It has not been possible for us to determine the epoch to which this custom goes back among the "Lolo" of Tonkin.

The young folks may marry against the wishes of their parents, 583 as we have already seen among the "Méo." The young man carries